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פסחים דף קא

Unless otherwise indicated, all questions are based on Gemara/Rashbam.

Copies of these tests can be obtained by contacting us directly at (718) 376-9663 or info@dafaweek.com or download at www.dafaweek.com/DafAWeekTests.php. Initially, the “questions only” test will be posted. A few weeks later, we will post the “question/answer” sheet. Any comments, suggestions or corrections would be appreciated.

Name _____

1. A) רב is of the opinion that one is יוצא with the קידוש he hears in shul. Why then, does he need to make קידוש at home?

Answer: For his family who weren't in shul.

- B) שמואל is of the opinion that one is not יוצא with קידוש he hears in shul. Why then, is קידוש said there?

Answer: For the people who will eat, drink, and sleep in the shul.

- C) What is the underlying reason to this מחלוקת between רב and שמואל?

Answer: שמואל requires קידוש במקום סעודה. רב does not.

2. The רשב"ם brings a פסוק and a סברא why we need קידוש במקום סעודה. What are they?

Answer: The פסוק is (ישעיה נח:יג) (ישעיה נח:יג) וקראת לשבת עונג which teaches us that in the place where שבת is proclaimed (by saying קידוש), there you should have עונג. The סברא is since the רבנן required us to say קידוש with wine, it is logical to assume that their intent was with wine at a meal.

3. According to שמואל, if one made קידוש in one room, but did not eat before going to a second room within the same house, does he have to make קידוש again?

- A) According to the גמרא's original thought.

Answer: No

- B) According to conclusion of the גמרא based on the testimony of בר תחליפא.

Answer: Yes



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4. Does רבה require קידוש במקום סעודה and from where do we know this?

Answer: רבה does require קידוש במקום סעודה. We know it from אביי who reported that when רבה made קידוש for his students he used to tell them to eat something before they leave. He feared that by the time they got home, their candles might be out and therefore they would not make קידוש there and they were NOT יוצא with his קידוש unless they ate.

5) What are the only three rulings where רבה ruled leniently according to שמואל in opposition to the stringency of רב?

Answer: 1. It is permissible to move ציצית from one בגד to the next. 2. It is permissible to light from one הנוכה candle to the next. 3. It is permissible to drag a bed, chair or bench on שבת across the ground, as long as he does not intend to make a furrow.

6. Why aren't the opinions that permit dragging a bed, chair or bench across the ground on שבת worried about the possibility that you might make a furrow which is forbidden on שבת?

Answer: Since the making of the furrow is not inevitable, and it is a דבר שאינו מתכוין.

7. אביי says: כל מיילי דמר הוה עביד כרב לבר מהני תלת דעביד כשמואל – that רבה always ruled in accordance with רב with the exception of three cases. How can we reconcile אביי's statement with the fact that רבה sides with שמואל regarding קידוש במקום סעודה (not one of the three exceptions).

A. When אביי said that רבה generally holds like רב, he was only referring to cases where רב is מקיל. In the case of קידוש במקום סעודה, רב is מחמיר.

8. According to רבי יוחנן, is a person obligated to make a new ברכה when he

A) changes wine?

Answer: No

B) changes places?

Answer: No



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9. Our רב חסדא משמיה דרב הונא quotes a ברייתא that says, שינוי מקום צריך לברך. How does רב חסדא understand שינוי מקום?

Answer: From house to house not from one room in a house to another.

10. How does רב חסדא, in his own name, qualify the abovementioned ברייתא?

A. שינוי מקום only requires a new ברכה for foods which do not require a ברכה אחרונה to be said in the original place where they were eaten. However, foods which require a ברכה אחרונה to be said in the original place where they were eaten do not require a new ברכה.

11. According to רב ששת, if a person changed houses after eating cake would he have to make a new ברכה?

A. Yes.

12. How does the ברייתא, בני חבורה שהיו מסובין לשתות, pose a difficulty with רב חסדא's opinion?

A. The ברייתא says that the בני חבורה didn't have to make a new ברכה because they left a sick or old man behind. If they hadn't, then they would have to make a new ברכה.

13. A. Which words indicate that the בני חבורה were drinking drinks that require a ברכה אחרונה במקומן?

A. The ברייתא's usage of the word עקרו implies that they were eating food which requires a ברכה אחרונה in the original place. They only left before saying a ברכה אחרונה because they were in a rush to be משמח the חתן and כלה. Otherwise they would have said the ברכה אחרונה before leaving.

Times Reviewed the דף: _____

Please Circle One: Open גמרא / Closed גמרא